

# WORKERS OF THE WORLD UNITE.

## THE

# INTERNATIONAL SOCIALIST

No. 435.

Official Organ of the Australasian Socialist Party.

SATURDAY, 31st AUGUST, 1918.

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

Price: One Penny

## The Czecho-Slovaks and the Bolsheviks.

By PETER SIMONOFF.

The people of the street, it seems to me, are puzzled by the relative strength of the Czecho-Slovaks and the Bolsheviks. It really could be understood that the Bolsheviks were too weak if they could not cope with such insignificant forces as some small bands of the Austrian war prisoners (the Czecho-Slovaks). Perhaps it will be better understood if we recollect some other facts about the Bolsheviks.

Those who took a special interest in reading the newspapers about the Russian revolution will recollect something about the Russian gaoles under the Bolshevik regime. The gaoles were simply left to the prisoners themselves, who were serving their time, without guards, under sole personal promise that they will not desert. And the newspaper correspondents were surprised to see that the prisoners quite honestly kept their word and remained in the gaoles, and for that, their time was reduced to one half.

Then we read much about the tremendous strength of the Don Cossacks under the leadership of General Kaledin. They held on for a long time, and for those who did not understand the Bolshevik tactics it seemed the Bolsheviks could do nothing with them. But what soon happened with them? General Kaledin went for a holiday to Caucasus, and in his place was left some bonehead who did not understand why Kaledin did not take any strong action against the Bolsheviks.

They thought that he was simply afraid of the Bolsheviks, and therefore wanted to show their own bravery.

They decided to perform a military demonstration, to put the Bolsheviks in flight and restore the military officers' power all over Russia. When Kaledin heard of this "brave" decision, he found that there was only one thing left for him to do, and that was to send a bullet through his head, and he did it accordingly. And the Don Cossacks were not only defeated, but the great majority of them are now splendid Bolsheviks.

Why is that so? This is the main puzzle for those who do not know what the Bolsheviks are. But it is very simple. The Bolsheviks are appealing to the reason and common sense of the people to the last, and resort to physical force only when there is nothing more left to be done.

They don't want anything from anybody: whatever they do they do only for common good of everybody and all.

They are giving opportunity to all the different people and nationalities in Russia to build up their life for their own benefit in the way they like best. But of course they are trying their best not to let back again the damnable despotism and the old militarism.

Thus because the Czecho-Slovaks desired to be transhipped to America, they were promised (by the Allies) support for that purpose, the Bolsheviks did not bother much about them, and even understood their impertinent troubles. But as they went too far in their silly doings, the Bolsheviks decided that there must be put an end to their stupidity, lest they endanger all the country. And the time is not far, of course, when there will be no more of that "Czecho-Slovak trouble." And to kindness of the plutocracy "to help the unfortunate Czecho-Slovaks" will go under, and the plute press will have to invent some new "martyrs whose lives are threatened by the horrible Bolsheviks."

The Bolsheviks are not only against capital punishment, they are against punishment of any kind at all, for their purpose is to abolish, not the crime, but the very possibility for any crime.

This is a great and hard task, for their very purpose and their way of achieving it had simply to gaoil every one and all

## Workers! See Russia!

By BIDDY BELINDA.

Workers of Australia! You who have been led to believe that you live in a workers' "paradise," are you aware of the fact that the apparently reactionary workers of Russia recently rejected with scorn a proposal to establish there a system similar to that under which you exist to-day in Australia?

Considering their conditions, it might have been expected that the Russian workers would have accepted with gratitude any change that would ease ever so lightly the terrible burdens inflicted upon them. But the truth is they had something better in view.

Before the revolution, April, 1917, the conditions of the Russian people were appalling.

Imprisonment, floggings, and even death were the penalties inflicted upon those who strove for the upliftment of the working class.

Poverty and degradation everywhere among the workers, yet in the darkest hour hope blossomed in the hearts of thousands of brave men and women. Hope begotten of the knowledge that by dint of awakening their fellow workers to a sense of their own importance as producers of all wealth and by organizing them into one great union—one great revolutionary army—to take control of that wealth, the whip of tyranny might soon be wrested from the hands of the ruthless despots.

The manufacturing classes in addition to the workers, were oppressed, and their activities restricted at every turn by the autocratic landowning class of whom the Czar was the figure head. Consequently, the rising commercial class was just as eager for the downfall of the Czar as were the workers.

To outward appearances, then, the object of both capital and labor was identical, but in reality they were wide as the poles apart.

The whole ambition of the capitalists was to overthrow the landlord class, in order to seize the reins of Government themselves. No sympathy for the misery and suffering endured by the workers actuated their motives. Cold-blooded, by they saw nothing more in the great mass of peasants and workers than the means of obtaining enormous wealth, if they could only once grasp control.

This was clearly perceived by the revolutionaries, who slaved and suffered in their efforts to instil in the minds of the workers a determination to be satisfied with nothing less than the establishment of a co-operative Commonwealth, an Industrial Republic of Labor, which would ensure food, clothing, housing, education, and all that makes life worth

of their ideal is ill-used by the high class criminals—by the plutocracy.

According to the plutist laws the Bolsheviks having complete power in all Russia of them. But they are not doing it, for they are convinced that at last the reason and common sense will prevail, and there will be no necessity in gaoles.

Trotsky, as far back as January, calling those who were making the trouble, to reason, said that they who are making the trouble might drive the workers to remind them of the Jacobine.

The latest cablegrams inform us that Lenin said that if the plutocracy will insist on their obstinacy to overthrow the Soviet power they, the plutes, will remember for a long time the Bolsheviks. Thus the Bolsheviks do not act rashly, there is still much time left to come to reason. But will they come to it? If not, they must blame themselves.

living for every human being in the community.

In the teeth of tremendous odds the workers were organized, so that when the crash came there might result something better than the mere exchange of one set of masters for another.

Their suspicions were not unfounded. No sooner had the Czar been deposed, April, 1917, than the capitalist class assisted by huge sums of money from foreign capitalists, set out to ensnare the workers into accepting a so-called "democracy" such as is "enjoyed" by the workers here in Australia and in almost any country under capitalist domination.

This, then, was the bargain offered to the workers by the Russian capitalists—All machinery and raw materials to be the property of the capitalist class. The workers being thus divorced from the means of life (land and machinery) to depend for a livelihood upon the sale of their labor power to the capitalist class—owners of land and machinery—such time as the latter needed that labor power. Of all the wealth produced by application of labor power to the raw materials, the workers' share to be a living wage, i.e., sufficient to enable them to acquire the strength to continue working and to rear a new generation of workers to replace themselves later in life.

All over and above that to be the property of the capitalist class as compensation, no doubt, for the nerve racking task of accepting the ownership of the wealth of the nation!

Moreover, in their goodness of heart, they offered the workers an 8-hour day, universal suffrage, arbitration courts for industrial disputes, old age pensions and similar privileges, such as are conceded to the workers almost everywhere under capitalism.

The war, however, was to be continued, in order to save civilisation from the barbarous Hun—and incidentally, to secure new markets for the disposal of that portion of the enormous surplus which the capitalist class could not consume.

Such were the terms of settlement offered to the worker of Russia by the capitalists of that country. No effort was spared to make them appear as attractive as possible. Orators travelled the country delivering flowery speeches, mouthpieces of capitalism made "inspiring appeals to glory" to the soldiers at the front. Newspapers painted in glowing colors word pictures the lives of workers in other lands under such a system.

In vain! All honor to the revolutionaries. The seed these martyrs had sown in stress and sorrow had borne the hoped for harvest.

The workers of Russia rejected with scorn the preposterous proposals. Mark that, ye workers of Australia! They refused to tolerate a system which here in Australia is described as a "Workers' Paradise."

They refused because they realised that in such a paradise the sky must often be obscured by the smoke of hell to the bulk of the people living in it; that if there is anything paradisaical about it, it must be only so for the bloodsucking capitalist class.

Instead of the liberty they had longed and striven for in the days of the Czar's tyranny, the mere fleshless skeleton of liberty, the grinning skull of unemployment and starvation ever menacing the workers was being offered them now.

They refused because they believed that the producers were destined for a

better fate than to be mere purveyors of luxury to the capitalist class. That such arrangement of society which rewards the useful people who do the work with a bare existence, while the idlers enjoy every luxury, is one which would be acceptable only to madmen.

They realised that to hand over the means of life to a small section would be to place the power of life or death over the many into the hands of these few and such a state of affairs was not to be tolerated for one moment. They had something better in view.

The objective of the Russian workers was the happiness, the well being, the fun and laughter for all people. That the land and machinery should be the property of the whole of the people to be used for the benefit of all.

That since human wants are only supplied by human labor, it should devolve upon every able bodied person to share that labor. That no human, leeches, no gilded drones, greedily to confiscate the product of another man's toil be tolerated in new Russia.

That the insane system which causes thousands of useful men and women to live in heartbreaking poverty for the purpose of supporting in wanton idleness a parasitic few be abolished for ever and replaced by a saner administration under which the whole of the people, self-governing and free, should live as one great human family.

While land and machinery must be the property of the nation, they may be controlled by the workers who use them in production. The workers in each industry to appoint their own managers from their own ranks; also to elect some of their number to represent their industry on the Industrial Council of the Nation.

All honor to the Russian workers, for they have realised their ideal! The struggle for supremacy which raged between the factions of capital and labor from April to November, 1917, resulted in the triumph of labor. No more poverty, no more unemployment, no more cringing for leave to toil, but freedom and happiness for all in Russia.

All hail! Workers of Russia! Ye have uplifted a beacon which shall light the workers of all lands along the path to freedom.

All over the world the workers are realising what the Russian workers realised—that so long as the means of life are in the hands of a few, the workers are not free—they are enslaved. The private ownership of land and machinery enables these people to arrange society for the sole purpose of obtaining profit—regardless of the cost or hurt to the workers.

In every country the workers are organising to overthrow the parasitical capitalist class which robs them of the joys of life and drives them ever along the grooves of poverty.

In Australia the organisation will aim to establish the Industrial Republic of Labor is the Workers' International Industrial Union. The Australian workers suffer the same ills as the workers all the world over, excepting Russia. Penury, unemployment, overwork, and hardship are our lot, but only our lot, so long as we choose to allow it to be so, for we produce all wealth, and we are in numbers far superior to the capitalist class.

Join the great Industrial Army, which is also the new society in infancy, the Workers' International Industrial Union, and help to establish this paradise in reality.

The capitalist class here, as in Russia, by means of the press, the politicians, the churches, and the schools seek to delude the workers into believing they are free, so that often they suffer and know not why. Speakers, writers, teachers, distributors of literature are needed to bring the workers to a realisation of their enslavement, and to organise them for the grander, nobler mode of life. There is work for all to do.

Put knee to knee, ye brave and free, We'll make the world better yet!



THE  
INTERNATIONAL SOCIALIST.OFFICIAL ORGAN OF THE AUSTRALASIAN  
SOCIALIST PARTY.SUBSCRIPTION RATES: Australia, 4/- per  
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in Revolution.

## How Is It In Finland?

By J. A. Dawson.

The "Age" a few weeks ago reprinted an article from the "Outlook," by one Herman Montague Bonner. This article frankly anti-working class, received fine endorsement in the columns of Melbourne's capitalistic daily. The "Age" feels very tender towards the bourgeoisie of Finland, because they are in the same class.

At the outbreak of the war, hundreds of Finnish youth of the propertied class made their way into Germany and there, after a course of training, formed a battalion known as the "Finnish Jaeger."

After the March revolution in Russia, Finland declared herself a separate nation, and was recognised as such by Russia. The elections following, although the Socialists polled 75,000 more votes than formerly, they returned six less members than formerly, and were in a minority of 98 against a combined bloc of all other shades of political parties of 102.

When the Revolution broke out in Finland and a Working Class Government was formed at the capital, and the political government had fled away, the upper classes in sore straits turned to Sweden; but although some hundreds of Swedes, officers and men of the middle classes, responded with alacrity as private individuals, the Swedish Government, afraid of the Socialists within its own gates, contented itself with mere platonic phrases of sympathy.

"Deprived of the expected help in this quarter," says Herman Montague, beloved of the "Age," "and desperate at the threatened loss of everything that lent life itself any value (?) the Finnish Constitutional Political Government (in hiding) found itself compelled to seek the necessities of warfare in the only quarter that remained, viz., Germany. Complying with the request, Germany promptly shipped artillery, arms and ammunition by sea from Libau to Vasa, and from Riga transported the remaining Finnische Jaeger to their native shores to swell the forces of the White Guards.

"Now, for the first time adequately equipped (by Germany) for the inter-neeine warfare, the Finnish White Guards (the upper classes) capably officered by tried leaders (German army officers of the Finnische Jaegers, and commanded by General Mannerheim

(a German) is making headway against the working class Red Guards of Finland."

Yet when the Proletarian Government of Finland—the Red Guards, workers of Finland, called upon the workers of Russia, the Bolsheviks, to aid them in their fight against the usurping upper classes backed by Germany; these "patriots" of the upper classes call the Russian workers "aliens." Of course the German aid is not "alien"!!

The Melbourne "Age" devoted two and a half columns of Saturday's issue to boosting this article which sides with the upper classes of Finland, as against the workers. No word of censure is mentioned about going over to Germany for aid, but only a wail that the "shadow" of the insatiable and crafty Prussian colossus lies athwart the land.

The writer is strongly in favor of the German aid to overthrow the working class of Finland, but bewails the price that must be paid. Yet the "Age" in its cable headings referred to the Bolsheviks as "an enemy force," weeks before the recent declaration of war against the Allies' invasion.

## The Terror in Finland.

The People's Commissaries in Russia, voiced the protest of the working class in their protest dated May 15, a lengthy document signed by Trotsky, exposing the awful acts of the White Guards, the name of the upper class forces, perpetrated against working people resident in Finland. The following is but one short extract:

A further group of facts that is creating bitter feeling is the violence done by the White Guards, allies of the German authorities, to Russian inhabitants in Finland, especially at Viborg:

"There arrests of Russians en masse have taken place. Although they have done nothing wrong they have been subjected to savage acts. Even year-old children have been shot. At Viborg one witness saw 200 corpses, in the majority of cases Russian officers and mere school-boys. The wife of Lieutenant-Colonel Vyssokikh, who was killed, told a witness that she saw how the Russians who were to be executed were put in rows and killed by machine gun fire. According to other witnesses, in two day more than 600 were executed. After the capture of Viborg by the White Guards a group of arrested Russian subjects in all about 200 persons, among them woman and children, were brought to the railway station. The officers, after a consultation of some ten minutes, then informed them that they were all condemned to death. They were put to the wall and shot by machine guns. The wounded were killed by rifles and bayonets. A real extermination of the Russian population took place without distinction as to age or sex. There were exterminated officers, old men, women, school children, and children generally—all Russians. One witness saw corpses of Russians to the number approximately of 500. The corpses have been mutilated in such a manner as to be unrecognisable."

Such are the acts of the White Guards, friends of the "Age." It is always the same. When the master class take their revenge on the working class, they are merciless. This is merely another page of working class martyrdom—another echo of master class brutality such as carried out by their tool, Gallifet, "the butcher of the Commune," in 1871. The sum total is piling up in the account the working class told against the master class. The day of reckoning must come.

Labor, prepare for that day.

Be well prepared.

"Have you one thought, one speech alone, to all your fellowmen—  
The men and women of your class—tell them their wrongs and yours,  
Plant in their hearts that hatred deep that suffers and endures,  
And treasuring up each deed of wrong, each scornful word and look.  
Inscribe it on the memory, as others in a book,  
And wait and watch thro' galling years the ripening of time,  
Yet deem to strike before that hour were worse than folly—crime."

"This be your task, oh, son of mine; the rich man's hate to brave,  
And consecrate your noblest part to rouse each fellow-slave,  
To speed the day the world await when Labor long oppress,  
Shall rise and strike for Freedom true,

## Slams and Jabs.

By JAYBES.

The capitalist press is asking, "Will Mr. Hughes return?" We say "We hope not." There is a movement on foot in England to retain him, and Lord Ebury has offered £500 as the nucleus of a large fund to keep the services of so valuable a lap-dog in the land of the free.

It could not be other than it is. Those who materially gain by the presence of such as Billy Hughes are willing to pay the piper, and you will notice who the material gainers are. If Lord Ebury cares we will make out a whole list of men in Australia that the people who create the wealth of Australia could do without.

"Shirkers in the United States have been caught by the police raid made up on them in the public baths"—News item.

When the working class of the United States wake up the industrial shirkers—which includes the politicians of capitalism who passed the present law—will be forced to do some useful work: so every dog has his day.

The cables of last week are as truthful as ever. "Lenin and Trotsky have been forced to flee from Petrograd." "The absence of official information about Lenin and Trotsky is disquieting." "Bolshevism is doomed." "Unless reinforcements arrive the Czechoslovaks cannot hold out against the well organised Bolshevik forces." "The position in Russia is very obscure." This will give you an idea of your weekly consumption of news (?)

Sir Bernard Mallet, lecturing before the Royal Institute of Public Health stated: "On the standard of 1913 Great Britain has lost 650,000 potential lives owing to the fall in birth rate." Sir Bernard seems only concerned with the "potential lives" lost, and has nothing to say about 20 million useless men created by this war. It is a Socialist maxim that "MORALITY IS DETERMINED BY MATERIAL INTERESTS," and this knight belongs to that class who own the means of production and distribution, and he sees in the loss of those "potential lives" objects of exploitation as a means of assisting in paying him and his class the interests on the war loan. The Socialist is concerned with all lives, real and potential, and for that reason he demands that those who socially use the tools and instruments of production shall socially own them so that the products derived therefrom shall be enjoyed by all the people, and not the few as it is to-day.

The getting of votes is THE issue with the Labor Party politician. It matters not how they are got just so long as they are got, and the selected Labor candidate elected. This is wrong! Entirely wrong.

If you are going to hide the real issue for the sake of temporary power you are doomed to destruction. Into the Labor Party of Australia has flocked all the radical bourgeois elements with their ideas of petty reform. The mission of the A.L.P. is now to obscure the issue—THE CLASS STRUGGLE—and successfully administer capitalism so that it may retain the VOTES of persons who do not understand the mission of the working class movement.

Never was the time more ripe than the present for a revolutionary political party of the working class—not for the purpose of "catching" votes, but as a means of propaganda for industrial organisation, for unless the revolutionary movement of the working class is equally balanced it has that tendency to topple over, and the only way the revolutionary political movement of the working class can guard itself is through the economic power of the industrially organised workers. THE CLASS STRUGGLE is not a local thing, it is not confined to Germany. It exists wherever capitalism exists, and the duty of the workers in each country is to fight the class who deprive them of the fruits of their labor. From one end of the globe to the other we see evidences of this titanic struggle between the oppressors and the oppressed.

and from the tyrants wrest,  
The power they have abused so long, oh,  
ever-glorious deed!  
The crowning point of history, yet child  
of bitterest need."

## "THE INTERNATIONAL SOCIALIST."

Does the "I.S." suit you? Do you think it is doing good work, Do you wish to see the good work continue, If so, show your appreciation and assist by getting subscribers, also donations to our Press Fund.

ed. The women conductors of the London trams and buses are striking for a greater part of the wealth their labor produces; the engineers of Melbourne are striking for an increase, the miners of Wales and Scotland have repeatedly been forced to combat the robber British capitalist class: the workers of Australia, during the last great strike, were up against a force whose chief motive was to crush the organised efforts of the workers. So you see the enemy is within our gates, and when we defeat THIS enemy we will be well on the road to emancipation.

The Federal Cabinet is going to consider matters relative to the flying of the Red Flag. The capitalist press urges that drastic action be taken and regulations framed so that no other flag but their flag will be flown except a license is first obtained. It matters not to the Socialist whether they pass one regulation or a thousand regulations regarding the Red Flag, it cannot alter the fact that it IS THE flag of the international working class, and will be recognised as such, and will float over and above all flags now in existence before the press gang and bone-headed Cabinet are under the sod. They cannot pass regulations to abolish the class struggle, and as long as there exists oppressor and oppressed the crimson banner will represent the class who are struggling upward and onward towards the light that can only come with the abolition of capitalism. Organise, Industrially, Workers! Be prepared!

A late cable has it that "The Allies are moving to save Russia"; it does not tell you who they are going to save it for. Markets, banking interests, territory and war loans is a strong incentive to members of the plunderbund; and the press attempt to clothe their acts in charity, and are preparing the public mind for a general onslaught. We are watching the insidious attacks on our class in Russia and will be with them to the last. It is a fight between Socialism and capitalism, which side are YOU on?

A fortnight ago the Bolshevik leaders had fled. To-night they are on board the Aurora preparing to sail to Germany "in case there is an uprising against them." Last week all the peasants were against the Bolsheviks, this week the peasants are opposing the Czechoslovaks advance. How the capitalist press does lie, of course that's its function, it would be marvellous were it any other.

The Industrialists in Glasgow, Scotland, have no time for the YES-NO politician. Last week G. N. Barnes, who (mis) represents the workers in the Blackfriar District of Glasgow, appeared before the Glasgow Trades and Labor Council and attempted to plead for the Brotherhood of Capital and Labor stunt. Knowing Barnes as they did they refused to listen to him and demonstrated their feelings by singing the "RED FLAG." This Barnes, he it known is a Labor (?) member of the British Parliament, and when the war broke out he accepted a position in the War Cabinet. While Minister of pensions it was pointed out to him that 100,000 British workers had been discharged from the army as medically unfit, and no provision had been made for them: when asked what he intended to do about it he replied like the traitor he is:

"It has been claimed that these men should be put on pension. . . inasmuch as the doctors have passed them in . . ."

"I want to say that they will not get it while I am in office." When this war is over men of the Barnes type will be relegated to the rubbish tip. In the words of Emerson we say "Men of character are the conscience of the society to which they belong." Barnes has neither character nor backbone.

Ye noble few! who here unbending stand  
Beneath life's pressure, yet bear up a  
while,

And what your bounded view, which only  
saw

A little part, deem'd evil, is no more:  
The storms of wintry Time will quickly  
pass

And one unbounded spring encircle all.  
—Thomson.



## Man and the Tool.

By J.M.G.

To the student of sociology the undoubted fact stands out clear and distinct—that societies have come and gone, by kaleidoscopic changes, one phase of society after another; and the outstanding factor in these changes is the tool.

The history of the past has the tool as its basis, ever evolving from the simple to the complex. It has been responsible for all the effects that distinguish mankind from animals. It has been the lever that has lifted them from their brute progenitors, with their simple wants and contracted outlook upon a world they regarded with awe and superstition, to mankind of to-day which is able to harness the forces of nature and make them subservient to its will.

The tool has ever been, as it is to-day, the controlling factor in raising the superstructure of society.

Man is not alone in the use of tools. Other animals are endowed by nature with tools, others again use those weapons, such as branches of trees and stones, that may be convenient to them when attacked by enemies or in the search for food. Man alone, owing to his biological structure, has the power to make tools and shape them to meet the changing circumstances.

Not the discovery only of tools, but the perfecting of them has placed man in the premier position in the animal world. This technical progress is the fundamental basis of the entire development of mankind. Every advance along the technical path is a conscious and intentional process, giving rise to effects not foreseen or intended by the authors, thus giving rise to conditions that require yet further technical advances as modifications to meet the new conditions.

The advance in tools has been greater during the past hundred years than during the whole previous civilisation period. Yet all our great mechanical tools—whether for use in the production of useful commodities to sustain life, or for its destruction—had their foundations in the discoveries made by our primitive ancestors. The whole process has been a social evolution that has enabled man to live in any climate or survive almost under any circumstances. His ability to devise tools has transformed his natural environment.

Under the communistic tribal form of society the tool was common property. It was simple in form, whether applied to handicraft or to the tillage of the ground. The advent of civilisation based on private property divorced the mass of the people from use of the land, enslaving the majority as slaves or serfs, while the handicraft workers became dependant upon a master class as freemen or slaves.

The best period for small production since the advent of civilisation in England was the fifteenth century. At that period serfdom had disappeared, and the handicraft worker had complete control of his tools. The period has been described as the "Golden Age of English Labour." Yet "the economic mills grind slow but sure," and soon these conditions passed away, being changed by a systematic appropriation of the land and a gradual enslavement that laid the foundation of modern capitalistic society. The yeoman class of England by a process of greed and grab were gradually extinguished. The common lands were enclosed. And the handicraft workers gradually, from being supplied with the raw materials by the merchants, were forced into factories and workshops, in which the labour process has gradually been subdivided and intensified, thus evolving into the huge complex scientific machinery of to-day.

The workers have been divorced from the tools of production, but the economic laws that determined that divorcement are also operating, and are determining the next stage in our social evolution.

The complex nature of modern production for the world's markets has reached the stage where labour creates social wealth, individually owned and controlled. And the capitalist class are faced to-day with a problem unforeseen by the possession of these tools, that is that social production is bound to lead to social ownership.

The tool has been the storm centre of

## Night Shift.

BY REMOS.

Clang, clang!  
Clang, clang, clang!

"Six hundred!" shouts the brace man, "any more for six hundred?"

The cage is full, a pull at the signal rope, and noiselessly the cage vanishes with its burden of living things—

It is midnight, the change of shifts. And I am night shift, night shift!

If ever a word awoke in me a feeling of rage, of impotent despair it is this little word, **night shift**.

I look around me, through the darkness, only scantily broken by the weak glare of a few small electric lights, there come shadows, fantastic shadows, groping forward, slowly, reluctantly, drawing nearer to the mouth of hell!

They crouch down on their hams, miners' fashion, drowsy, half asleep, waiting for the magic of the word that will compel them to step in a cage suspended over a bottomless hole and entrust their carcass to a fragile wire rope.

Hell! Did you hear that fat priest or parson talk on Sunday from the pulpit of his well endowed church? Did you hear him threatening you with hell and damnation? Hell! Ha! ha! ha!

I wonder if he, who talks about hell, knows what hell means?

I wonder if he ever put in a night shift underground, buried in the guts of mother earth? Hell! There is the cage again, vomiting its load of played out, dead tired creatures. Life? No! There is no life in them!

They have left the strength of their muscle, the vigor of their body, in the ore they broke, in the trucks they pushed, in the shovels they used, in the spawler they swung, and now, like lifeless marionettes, they drag mechanically their bodies home, home in a tin shack, fall into their bed, feed their carcass, only to be able to come again—to live!

What horrible sound! I turn around, a sound like the blow of bellows, hissing, hoarse, like the gnarling of two beasts fighting, fighting! Yes! an old man is sitting next to me, writhing and fighting against that unspeakable something, that is like a leaden ball on his chest that is robbing him of his breath, that is trying to strangle him! Ha! ha! Night shift!

His cough is sounding like the ghastly laughter of some demon, it's got him! It's got him!

Well buried in his lungs there lies the monster, the destroyer of men, the dreadful thing that makes men die a slow painful death, a death full of agonies and morbid fear—miners' phthisis!

Was it in some paper that I read the opinion of some snug and dry professor that miners' phthisis is not as bad in Broken Hill than at some more accursed place? Sweet consolation for the dying man! Ha! ha! ha!

Clang! Clang! Clang!  
Clang! Clang! Clang!

"Nine hundred, any more for nine hundred?" the old man picks up with trembling hands his spider, billy can and crib, and shifts his legs towards the cage. Hell! Hell! Hell!

What brutish, what monstrous force makes this old man carry his rotten bones and starved body down into this hell?

And so we sit, and so we wait, man after man, level follows level, down, down

the antagonisms of the past—as it is to-day. Around the machines of production the social forces will muster and tear them from their present possessors, and place them under control of the community as a whole.

The revolution that will place the economic power in the control of the people as a whole may be peaceful or otherwise. Time alone will tell. But it is inevitable. The rumbling first sounds are to be heard by those that wish to hear. And soon the fabric will fall, giving place to the co-operative commonwealth.—Exchange.

## THE EFFECT OF CONSCRIPTION ON EDUCATION.

In Great Britain 50 per cent. of the teachers have been called up, or 22,000 teachers had left the schools for the colors, and 1600 were dead. Each boy's school is left with but one man teacher.

Sir James Yoxall, sec. of N.U.T., said: "The situation is very serious. Unless public opinion intervenes the supply of teachers will get scarcer and scarcer and the schools more difficult to work. The effect upon the discipline of the young is already visible from the fact that every industrial school and reformatory is overcrowded and the behaviour of lads at home and in the streets grows worse." —"Manchester Guardian."

## ANOTHER HUGHES.

### A Daniel Come to Judgment.

Dr. Kent Hughes has lived in Melbourne for many years, yet he is plainly ignorant of the working class movement in that city. Knowing this we are not surprised to hear that on Sunday, the 18th inst., at the V.S.P. Hall, Melbourne, he showed his awful ignorance of the Russian working class movement. Because he resided for some eight months or so at Petrograd, he makes believe to be an encyclopedia on the Russian Revolution. He brightly (?) condenses the Revolution down to "a ridiculous affair." "Two motor cars armed with German soldiers, disguised as Russian sailors, motored into Petrograd, and seized the Government, put Kerensky out, and Lenin and Trotsky in." Lenin and Trotsky of course were paid by German gold.

As Lenin and his pal Trotsky opposed Germany and her aims, the conclusion must be that the supply of German gold ran out. So it is quite evident that Germany must be bankrupt. Just as well, perhaps, or they might attempt another "ridiculous" motor trip to, say, Paris, and put a French Lenin into possession of the Government there. And then, oh, dear, dear—nuff said. But probably Dr. Kent Hughes does not follow his own statement to a logical conclusion.

into the innermost depths of earth the cage carries its living burden, relentless gluttonous, ever hungry, swallowing load after load with stupifying voracity.

Fellow worker, just a few thoughts can I think before I will be swallowed myself, carried down into hell. Take heed! Take heed of the words of a man who is about to be buried alive for eight hours—buried alive in hell!

The world is thine, the world is mine, oh, brother in slavery! The world with its sunshine, its happiness, the world full of life and love! And yet I have to go and bury myself every day for eight hours in hell, to be able to feed my body, to be able to clothe my loins, to be able to exist!

The priest will tell thee, thou, who wilt read these lines, that thou wilt have full compensation in the land of bliss, in the hereafter, in the kingdom of heaven, if only thou wilt be meek and mild here, if thou wilt only suffer the privations and pains of hell here!

Friends! Heed not his words, ignore the smooth song of his oily tongue; listen to a man who is going to be buried for fully eight hours in hell.

Alive in this hell on earth, day after day, week after week! Listen to me!

Take what is thine, fight for sunshine, and light, fight for the right to love and live!

Do away with those, who for centuries have fed themselves on thy food; get rid of those, who for ages have drunk thy life blood!

Wake up! Wake! Brother worker! Wake up! Shake thy mighty fists, break the shackles that hold you down, and with a mighty shrug of thy shoulders, change society, be a slave no more, be free!

Clang! Clang! Clang! "Eleven hundred." My cage!

Oh, worker, brother! Why not help? Why toil, suffer and die? Unite with me! Unite!

## Prepare the Way.

We live to-day in a fateful time when no prophet dares foretell whether the years will bring peace sublime or a still more vicious hell.

Cheated we are by a master class which controls our means of life;

Deluded and fooled by their lackey crew, drawn into their deadly strife.

Thought of as slaves to be whipped in line whenever we dare rebel;

Sold in the market like stupid kine—and, starved when we fail to sell.

Cozened by knaves who would keep apart our ranks—when we should unite—

Splitting our class into warring crafts that weaken our chance to fight.

While during it all our masters plan to rivet our chains still more,

And make the grip of their private clan stronger than ever before.

Yea, these are the ills we suffer now, and such is the fate we face,

If still to a robber class we bow—if we fail to take our place

In line with the ever-growing host of slaves who would fain be free,

And join in the fight for truth and right as we see the right to be.

Confusion and ruin now hold sway, perforce we must confess;

Our outworn system has had its day—collapsed in a tragic mess.

Never again can it be restored; it has gone its fated way.

Never again can the robber horde control—if we say them nay.

Never again can the fallen frame of our social structure stand;

Never again can our masters' game be played with the old free hand.

Now must the workers prepare the way for the wondrous time to be;

Now must we build for the coming day that will make us truly free.

Might the task that before us lies—let its vastness not appal—

The voice for duty for action cries with a stern, compelling call.

Ours the mission to rid the world of enslavement's final guise;

Ours the glory to make the frame of the new time structure rise.

Sublime, indeed, the historic role assigned to us by the fates—

Straight is the course to the longed for goal where the joy of Freedom

We've mapped the road; let us speed the march, till the long sought end we

Come, organise, and secure the prize—a world devoid of pain.

The whip of State, by our ballots' might, wrest out of the master's hand.

That never more it may check our fight, till we've made a Freeman's land

Of this, and every other place where proletarians dwell,

And made a heaven upon the face of earth that is now a hell.

Unite as one 'round the tools we use, and Industrial army strong—

No longer duped by the fakir's use till we've righted every wrong.

Build up the frame of a future world—by its industries defined.

Where Freedom's banner will be unfurled o'er the homes of all mankind.

—Samuel French, Exchange.

## Is Class Hatred Immoral?

By J. A. DAWSON.

We hear a lot about class hatred. Learned judges in capitalistic courts when dealing out legal stoush to members of the working class, always work themselves up into a seemingly righteous indignation, and accuse the working class agitators of stirring up class hatred.

Hate for the master class has its antithesis: It is love for the working class. The master class by their actions stir up the hate.

As love spreads amongst the working class, with its manifestations of solidarity, its slogan of "An injury to one is an injury to all," we see a revival of Ancient Society when the bond of kin was a powerful element for mutual support. Reciprocal obligations of help, defence, and redress of injuries, prevailed.

To-day the working class are being drawn closer together, and during great strikes we see unions helping unions, financially and morally, the world over. That deep hatred that suffers and endures, and treasures up each deed of wrong, that the master class inflicts upon the working class is a deeply human, fundamental, virtue. It is the expres-

Continued on page 4.



## IS CLASS HATRED IMMORAL?

Continued from Page 3.

sion of working class honesty. It is a moral repugnance of evil and wrong.

The master class is a dishonest class. Morally and in every other way dishonest. It says it stands for justice, for religion, for the golden rule, for Christianity.

Now principles which do not influence practice; truths which do not come into conduct, should be left severely alone. Character, behaviour, action are the tests of life principles and life truths. The master class do not act up to their paraded principles. Property interests are dominant over humanity's interests. The golden rule and human justice find no place in capitalism's actions.

The antagonism existing between religious ideals and daily actions, is the antagonism existing in capitalistic society, wherein men in general are determined in their actions by what they think are their material interests, and not by idealism.

The working class Revolution will, if successful, end this antagonism by ending classes. The historic mission of the working class is to destroy all classes and divisions in society and bring the class struggle to a successful conclusion. Peace with triumphant victory. The advent to power of the working class will finally dissolve all classes. And, if the whole of Religion is Reconciliation of man to man, then the working class has a deeply religious motive in waging the class struggle.

We often hear the ignorant condemn religion. Yet what is religion? Religion is the expression of all those virtues necessary to civilised people to live in harmony together.

It is not irreligious to preach the class struggle. To preach that the employing class and the working class have nothing in common. Doctrines must be shaped out of facts. The antagonism between the classes is a fact. It is also a fact that this antagonism is irreconcilable so long as classes exist. The remedy is obvious. Classes must be destroyed, and a people united, take their place. This implies the bringing about of Industrial Democracy. Then religion will be based upon a solid foundation of harmonious relationship of man to man. And the poet's dream of the Brotherhood of Man be realised, as foreshadowed by Bobbie Burns:

"For a' that, and a' that,  
It's comin' yet for a' that,  
That man to man, the world o'er  
Shall brothers be for a' that!"

## ADELAIDE, S.A.

The Social Democratic League held its half-yearly meeting on 7th inst. The balance sheet showed the League to have held its own during the period under review. The League has been in existence for a considerable time, but had not indulged in active propaganda work until its amalgamation with the Anti-Conscription League last March, and the appointment of Alf. Wilson as organiser. Since then the League has gone ahead and made itself felt in Adelaide. The membership has increased by 140, and fresh people continue to join up. Forty pounds worth of literature and papers have been sold since the 1st of May. The International Socialist has been increasing in sales week by week. We are now getting rid of twenty dozen, with prospects of increasing the order considerably in the near future.

Some of those who were instrumental in forming the League have left it for an opportunity to get into Parliament as Labor men, but they are not missed.

Last Sunday was one of our best days. The Labor Party gave their ring over for recruiting purposes in Botanic Park, and the people were so disgusted that they flocked round to hear Dr. Nikola and Alf. Wilson. In the hall at night Alf. lectured again on "Spartacus the Gladiator," and although the W.E.A. with Meredith Atkinson lecturing were in another hall our meeting was a crowded one. It was our best week for paper sales. The I.S. needs no pushing.

The rules and constitution are being revised, and ere long we hope to have a real Socialist Party founded on clear cut issues.

A Sunday School has been opened, and there were eight scholars on the first day.

—Press Correspondent.

## A. S. P.

## NEWS AND NOTES.

## WORKERS! DO YOU WANT AN EDUCATION?

Melbourne A.S.P. Offers One Free.

"Towards die many deaths,  
The brave die but once."—Shakespeare.  
Progress is not blind chance. There is an Intelligence at work. Man makes his own history. Intelligence can overcome every obstacle. But you have got to be determined, you have got to be brave, you have above all to be optimists. And the history of the past, of man's gradual rise from savagery and barbarism is a story which should rouse any man's optimism and faith in the future. And it is worth while to be an optimist. For only those with faith truly live. For then one feels the red life blood course through his veins as he gets stirred to action, knowing he is consciously assisting in progress. The optimist is a clean living man, he has no time to waste over vice, he is always too busy in action; hence his brain is clear, he thinks well, and this old world of ours seems good to him—that's why he wants the working class to own it. And his knowledge of history tells him the day is not far distant when they will own it. All that is required is for the workers to organise industrially and act intelligently.

The pessimist, on the other hand, is a clog in the wheel of progress. He is always trying to dampen the workers' ardor. A pessimist is a miserable man, unlike the optimist, who is always happy so long as he is doing something. The pessimist often flies to vice for solace; he is ever striving to kill time; he has no faith in life, yet hangs on to life because he fears the future. His innermost thoughts are those of despair and weariness. Such die many deaths.

Action is the price required of the joy of life and of progress. Right action should follow a knowledge of working class economics and of history. Pessimism and apathy are the price of ignorance. There is a way out for the working class to free themselves from all the bad conditions that surround them.

A class has been formed at 47 Victoria street, Melbourne. It meets every Thursday evening in the Australian Socialist Hall, where you can get this knowledge that will free the working class from slavery. Industrial Unionism, working class tactics and history are some of the subjects dealt with. No charge for admission is made. The class is absolutely free, and all working men and women are invited to come along and spend a profitable evening every week.

When the working class is ready the world is theirs for the taking over. And we will alter the conditions that have caused the poet to say:

"On this hard Pagan world, disgust  
And secret loathing fell,  
Deep weariness and sated lust  
Make human life a hell."

—Press Correspondent.

## THE A. S. P.

Will hold Social and Dance  
IN LEIGH HOUSE.  
Wednesday, October 2nd,

In Aid of  
ORGANISING FUND.

Tickets 1s. Dancing 8 till 11 p.m.

## YOU WANT SOCIALISM.

Because it will make the interest of each the interest of all.

Because it will provide conditions under which each may have the best of food.

Because it will enable each to have the best of health.

Because it will provide amusement for all.

Because the children will have the opportunity of developing all their faculties, regardless of wealth.

Because humanity will cease the struggle against each other for wealth, but will wage their struggle against the force of nature for wealth.

## Simonoff's Trip to Russia.

Dear Comrades,

As you know only one shipping company consented to give me passage to Japan. In Melbourne I thought everything was arranged, and I was ready for departure. But in Sydney I was met with a new hitch. The Japanese Consul-General said that although he has nothing against my going via Japan, nevertheless because of my exceptional position of not recognised Bolshevik Consul-General he would consider advisable to cable the matter to his Government to Japan. I had nothing to do, of course, but to agree to what he thought was advisable. He did so, and after receiving an answer gave me the following certificate:—

"Mr. Peter Simonoff, who was appointed Russian Consul-General in Australia by the Bolshevik Party in Russia applies to me for visa of his passport to Russia, via Japan. I herewith certify that the Imperial Japanese Government has no objection to his landing in Japan for the sole purpose of transshipping thence to Russia.

S. SHIMIZU,  
Consul-General."

The shipping agent informed me that the boat is calling at Manila, and therefore he thought that it would not be out of place to have my passport visered by the American Consul. Upon that I went to see the American Consul. After hearing of what I wanted he said that his instructions are not to viser any Russian passport, and therefore he could not and would not do anything of the kind. I then went back to the shipping agent, and he thought that it would be alright if I agreed to remain (while the boat is in Manila) on board ship. I agreed, and it seemed once more that everything was all right. Thus I went to Brisbane.

In Brisbane I received from the Japanese Consul the following letter: "I am requested by the captain of the Burma Maru to advise you to have your passport vised by the American Consul-General in Sydney. This, he informs me, is absolutely necessary, because the ship will call at Manila."

After some more writing and wiring I have from the Japanese Consul the following letter:

"I have to acknowledge receipt of your letter, informing me of the difficulty which has arisen in obtaining visa of your passport by the American Consul-General, for which please accept my sympathy. I shall communicate, as you desire, with the agent of the shipping company, with reference to the cancellation of your passage, and the refund of the passage money."

This is all the story of my travelling to Russia.

Yours fraternally,  
P. SIMONOFF.

## MELBOURNE LECTURES!

EVERY SUNDAY EVENING.

Under the Auspices of the Australian  
Socialist Party at  
47 VICTORIA ST., CITY.

Sept. 1.—The Sydney Trades Union Congress—One Big Union Scheme—J. KILBURN.

Sept. 8.—Woman and Socialism—PEARL GRANT.

Sept. 15.—Reform or Revolution—J. B. SCOTT.

Sept. 22.—Socialism, Utopian and Scientific.—P. WORK.

Sept. 29.—Socialism and Religion.—W. SMITH.

Oct. 6.—Life of Emerson.—T. OSBORNE

Oct. 13.—Destitute Allowance.—H. LAN-GRIDGE.

Oct. 20.—Syndicalism.—J. MULLIS.

## COMING LECTURES!

SOCIALIST HALL, 369 PITT ST.  
(OPP. DANKS.)

SUNDAY, SEPTEMBER 1st.

Mr. J. S. Garden, Sec. Organising Committee One Big Union.

SUNDAY, SEPTEMBER 8th.

Mr. W. J. Miles.

Subject: "The Traitorous Conspiracy Against Democracy."

## SOCIALIST HALL

369 Pitt Street.

DANCE EVERY SATURDAY NIGHT

LECTURE EVERY SUNDAY EVENING

TO UNATTACHED SUPPORTERS

Whoever you are, if you believe in Scientific Socialism, you must recognise the need for organisation. Why not set a good example to the workers whom you come in contact with, and whom we know you try to educate, by joining up with the A.S.P.

If there is no BRANCH in your locality, you can become a MEMBER A.L. LARGE, and thus become a REAL LIVE WIRE.

For further information, drop a line to the General Secretary, A.S.P., 115 Goulburn Street, Sydney.

## BRANCH DIRECTORY.

Any branch desiring matter published under the above heading, should write clearly what is needed, and forward same to this office.

## BROKEN HILL.

Socialist Hall, Sulphide St.  
All rebels making their way to the "Hill" will receive a welcome at the above address.  
Every Sunday morning: Lectures.  
Every Sunday night, 7.30: Lectures.  
Study course of Scientific Socialism.  
Every Thursday night, 7.30.  
Public Speaker Class.  
Good Library for Members!

## CORRIMAL.

Rebels on the South Coast, come along and link up with a scientific working-class organisation. A welcome awaits you.  
Meetings every back Sunday, 2 p.m.  
E. R. BROWNE, Secretary.  
Railway Street,  
Corrimal.

## IPSWICH BRANCH.

Branch meets Wednesday, Socialist Hall, Brisbane street. Out-door propaganda, Friday evenings Q. T. corner. Library for members.  
P. STALKER, Secretary.

## MELBOURNE BRANCH.

47 Victoria St., Melbourne.  
Library and Reading Room for members.  
Lectures held every Sunday Evening.  
SPEAKERS' CLASS EVERY THURSDAY EVENING.

## NEWTOWN BRANCH.

Hall: Hattie's Arcade, King St., Newtown.  
Library for Members.  
Business meeting held alternate Thursday evening.

## SYDNEY BRANCH.

Hall: 369 Pitt St., City.  
Library for members.  
Lecture every Sunday evening.  
Debating class held every Monday evening.  
Business meeting every alternate Thursday evening.

THE WORKERS' INTERNATIONAL  
INDUSTRIAL UNION.  
(Australian Administration)  
Hattie's Arcade, King St.,  
Newtown, N.S.W.

RECRUITING LOCAL No. 1.

MEETS ALTERNATE MONDAYS EVENINGS, HATTE'S ARCADE, KING ST., NEWTOWN.

RECRUITING LOCAL No. 2.

Meets alternate Wednesday EVENINGS,  
47 VICTORIA ST., MELBOURNE.

RECRUITING LOCAL No. 3.

MEETS ALTERNATE SUNDAYS,  
3 p.m., WONTHAGGI.

Printed and Published by William Joseph Thomas, at 115 Goulburn Street, Sydney, for the Australian Socialist Party.